The CRY
OF THE
Innocent & Oppreſſed
FOR
JUSTICE:
OR,
A brief Relation of the late Proceedings

againſt the Priſoners called *Quakers* in *London*, and the manner of their Tryal at the Seſſions holden at *Hicks's Hall* and *Old-Bailey* on the 14th, 15th and 17th day of *October* 1664. At which places Thirty One of the ſaid Priſoners were ſentenced for Baniſhment.

The Matter which they ſuffer thus for, and are expoſed to this ſevere Sentence, is their meeting together upon the account of Worſhipping God in Spirit, according to their uſual manner.

Together with ſome *Animadverſions* or *Obſervations* upon the ſaid Proceedings; as alſo how the *London-Jury* was dealt with for not bringing in a Verdict of *Guilty* againſt ſo many of the ſaid Priſoners, as they went out upon.

Publiſhed for the *Information* of all that deſire to know the truth of theſe things.

Printed at *London*, in the year, 1664.

I Charles Gannon ... according

The Names of the Priſoners, called *Quakers*, ſentenced for Baniſhment at *Hicks's Hall*, the 14th day of the 8th Month, 1664.

Peter Penington.	*Edward Lee.*
Roger Roberts.	*William Roberts.*
Henry Taylor.	*Dowglas Templer.*
Edward Boycote.	*Margaret Jackſon.*
Thomas Hubert.	*Patience Wilſon.*
Arthur Baker.	*Hannah Trigg.*

Theſe Four following, having Husbands, were ſentenced to *Bridewell* for Eleven months.

Joan Nichols.	*Elizabeth Foard.*
Hanna Garniſh.	*Mary Atwell.*

Here followeth the manner of the Courts Proceeding againſt them at *Hicks* Hall, for their Meeting together in the Worſhip of God.

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At

At the Seſſions at *Hicks*'s *Hall*, the 13th of the 8th Month, 1664.

IN the evening of the ſame day, in order to the bringing to Tryal on the morrow the Priſoners aforeſaid, called *Quakers*, who had lain ſome time in *Newgate* upon a Third (ſuppoſed) Offence of meeting together according to their wonted manner in the Worſhip of God. The *Grand Jury* went up into a Room to conſult the matter, for the bringing in of their Verdict upon a Bill that was framed againſt the Priſoners: At their firſt going forth they could not bring in any Verdict, nor yet at the ſecond, whereupon *Edward Shelton*, Clerk of the Peace, and the *Juſtices* (ſo called) gave the *Jury-men* a Check for not finding the Bill: Whereupon one of the *Jury-men* deſired to know of the *Juſtices*, by what Law they ought to find a Bill againſt any perſons, without Witneſſes to teſtifie the Fact committed? To which, anſwer was made by the Court, That their Records teſtified the Crime or Fact, and that ſuch their Records was a ſufficient Witneſs without the Teſtimony of any man; for proof of which it was urged, that the Records in *Chancery* ſerved as a ſufficient Teſtimony; and if it be ſo in *Chancery*, why not here?

Obſervation. [*Could this be a Pertinent Proof or Parallel in the preſent Caſe? let the Judicious judge.*]

Upon which the Jury was again ſent up the third time, and *Shelton* the Clerk ſaid he would go up to help them, which accordingly he did; yet, albeit word was given forth, that *if the Jury-men did not find the Bill, they ſhould be fined*; ſo that either they muſt *find*, or *be fined*; yet at their return down, being asked whether they had agreed? Anſwer was made, *No Verdict*. Whereupon the *Juſtices* finding the Jurymen not anſwer their ends, took them apart and examined them one by one, putting them upon bringing in Verdict, telling them *that the only thing they were to look upon, was, that they did aſſemble together above the number of Five in company*, which (as they ſaid) their Records did apparently hold forth: upon which ſome of the Jurymen complyed with the Juſtices ſayings; but others ſtood out, as

not finding *clear Evidence* to proceed upon, and therefore in conscience could not consent; Howbeit the *major* part complying with the *Justices* upon their threatning them, and so much urging them, (they being in a confusion) the Bill was accepted against the Prisoners.

Obser. *In which proceeding) it is apparent that these Jurors were overawed and swayed in what they did, and not left to their own Consciences and Knowledge, as enjoyned according to their Oaths, and so have not acted in their proper place; for whilst Juries are thus dealt by, threatned and over-awed, they have only the name, but supply not the place of Juries, and so are made but a cover to that Persecuting Spirit of Envy against the Innocent: But this will not clear our persecuting Judges to have Juries thus swayed to gratifie their wills, and envious minds, though they may think to get ease by it.*

And this further Information was occasionally given concerning the same proceedings with the *Grand-Jury*; they being asked for the *Quakers Bills*, when they delivered their Verdict upon other Bills, some of them made answer, That it was a business new to them, and they desired time: Answer was made by *Shelton, That the business was very easie; and it was not their Tryal, &c. And they need not much stand about it, and it was expected they should Find them that night, though it was late*: And so he called Witnesses, and asked them what he pleased concerning some of the Matters, and told them, *Now they had Witness, and they needed no more but go and find them*, (or the like) But the *Jury* going together again, in their Consultations were divided, and upon their returning to the Court, being asked, *If they were agreed?* answer was, *Nay*; It seemed strange to the Court: and being asked, *Where lay their stop?* Answer was made, that the Case was unprecedented and weighty, therefore deserved Serious Consideration, &c.

And 2dly. They did not deal with these Bills as they did with others, for with other Bills they had their Room by themselves with their Door-keeper, and Witnesses to call and examine them, as they themselves pleased, to sift and find out the Truth of the Evidence, to satisfie their Consciences in the Case; which in this they were wholly denied, and could not be satisfied in their Evidence, to find any of the Bills; and though the Clerk was sent to instruct, and put them upon Finding them, yet they all agreed not then, but some of the Jury stood out, and the Verdict of the rest (of about thirteen) after much

much preſſing them upon Finding, was taken (as before mentined;) So it appears, that it ſeemed a ſmall thing, and a light matter to them to haſten ſuch a work, and to put the Jury upon doing their work for them, though without any Reaſon or Truth, to ſatisfie the Conſciences of thoſe that ſcruple ſuch harſh and cruel proceedings againſt the Innocent: Which ſome of the Jury ſeeing the weight of; the Clarke and his Maſters (who dealt thus partially) ſought to make them unſenſible of (though when it went not on as he would have had it, ſome ſay, he ſaid, *he had rather have given twenty pounds then have been ſo tronbled*) and to make that ſeem eaſie, or of little weight, wherein both the life of many Innocent Perſons might be concerned (as in caſe of Baniſhment) as alſo the Liberties and Rights of the Denizons and Free-born *Engliſh People*, and ſo even the State of the whole Nation.

On the morrow following, being the ſixth day of the week, after the Court was ſet, and *William Procter* of *Grayes Inn* being ſate as *Judge*, ſome of the Officers there preſent were ordered to bring ſome of the Priſoners aforeſaid from *Newgate*; who being brought to the Bar by four or five together, the Bill of Indictment was read, the effect whereof was, "That ſuch a one (the party being named) "ſtood there Indicted (according to a late Act of Parliament, Intituled, *An Act to prevent and ſuppreſs Seditious Conventicles*) for being "at an unlawful Conventicle, not allowed of by the *Lyturgy* of the "Church of *England* now eſtabliſhed, where the ſaid Priſoner did "meet to Worſhip God, in other manner then the *Lyturgy* of the "Church allows of, &c. which being read, the Priſoners were asked ſeverally, whether *Guilty or not Guilty?* He that was firſt called, not anſwering at firſt, that Clauſe of the ſaid Act was read, *viz. That if any Offender ſhall refuſe to plead, that then the ſaid Juſtices, &c. have power* (pro confeſſo) *to enter Judgment againſt ſuch Perſons ſo refuſing*, which Clauſe was read to ſeveral of the Priſoners, ſome of which not pleading in their Form, of *Not Guilty*, and ſome few not anſwering, they ſeeing the Juſtices ſet againſt them, and they and their Officers making a Mock at them, the Priſoners had little encouragement to anſwer them.

One of the Priſoners, *viz. Patience Wilſon*, when ſhe pleaded not, the Judge ſet the Officers to unty her Hood that they might ſee her face, flouting at her, telling the Priſoners, *that God was not the God*

of

of sowre faces: And one of the Prisoners that was first called, to wit, *Roger Roberts*, being called to plead *Guilty* or *not Guilty*, he answered, *Not Guilty*; and after a little space the *Jury-men* being sworn, two Witnesses there present, being examined upon Oath, *Whether they did see the said* R. R. *in the Meeting?* they said, *they did*; whereupon they asked the said Witnesses, *what they did hear* R. R. *to say?* one of them replied, that he should say being asked; *That he came there to wait upon God, or some words to that effect*; and this was all the Evidence they had against him. The said *R. R.* told the Court, he could not be proved Guilty, unless they could prove he met in pretence or colour of Religious Worship, to plot or contrive Insurrection against the King: and to the same effect another Prisoner answered, saying, I am not Guilty of breaking the Peace, neither am I guilty of Ploting: And *R. R.* said, that of any thing of that kinde he was Clear and Innocent: whereupon the said *William Proctor* replied, that their Meetings were in contempt to the King and his Laws: to which the said Prisoner made answer, That the end of his meeting was not in contempt of the King or any of his Laws, but that he met to wait upon the Lord in his Fear, in the simplicity and singleness of his heart, for he did not bear any evil in his heart to any one; upon which sayings one of the Justices (so called) stood up and spoke of a company of men in *Coleman-street*, that came out of the Meeting all in Armour, which he spake in general, as reflecting on us called *Quakers*: to which the Prisoner replied, that they were not *Quakers*, for they were clear as to any such matter; and no one could ever prove any such matter against the *Quakers*, although they have alwayes undergone many Injuries and Wrongs, under such pretences, yet doth the Lord give them freely to remit and forgive their enemies.

The said Prisoner upon the Evidence aforesaid (which was, That he was at a Meeting, where he came to wait upon God) was adjudged guilty by the Jury; and the other four that were first brought, were sentenced to *Transportation*, as *pro confesso* or *not pleading*: The Judge proceeding in a confused maner, one while telling these first five Prisoners that they should be *Transported* into any of his Majesties Plantations beyond the Seas, *Virginia* and *Barbados* excepted; but being mistaken, one of the Justices whispered to him, and then he said †*New England* and

† *Note this Judges confusion.*

and Virginia excepted, but not having mentined the particular place; another while he mentioned *Hiſpaniola*, at which the People wondred, it not being the Kings Plantation; as alſo, he accuſed the Priſoners with tranſgreſſing the Laws of the Commonwealth. After which the reſt of the Priſoners aforementioned being brought from Newgate into the Court, and asked ſeverally, *whether they were Guilty or not Guilty?* and one pleaded *ſhe was Innocent*, to wit, *Hannah Trigg*, who being asked, How old ſhe was? ſhe ſaid, *ſhe was not ſixteen years old*; upon which, one of the Juſtices did tell her that ſhe told a *Lie*, and he thought that *Quakers* would not lie.

Obſerv. *We do not find that ſhe told any Lie herein, but rather was both unjuſtly charged, and Illegally proceeded againſt: For the thing hath been examined, and ſhe was little above* fifteen; *ſince which time through her* unjuſt Suffering *ſhe dyed in Newgate.*

Another pleaded *Guiltleſs* the firſt time he was called: Another pleaded *Not Guilty*, but *Innocent*; yet he was ſet by as refuſing to plead, They reading the aforeſaid Clauſe of the Act againſt ſuch as refuſe to plead. Another pleaded, *Not Guilty of any Seditious Meeting, nor of meeting in Contempt of the Kings Laws*; who when they bid her again pleade, ſhe asked for her accuſers, then they put her by. Another anſwered, that he was *Not Guilty of any Seditious Meeting.* Another, that he was *Not Guilty of any ſuch Meeting as was mentioned in the Indictment*, as *meeting under pretence, &c.* or, *of contriving Inſurrections, &c.* Another pleaded, *Not Guilty, but Innocent.* Howbeit, moſt of theſe were Sentenced to be Tranſported. That which was pretended againſt them for this Sentence to be paſſed upon them, was refuſing to plead *not guilty*, though its evident, that ſome of them did plead *Not Guilty*, only uſing more words: And others pleaded *Innocency*, but for want of keeping to the bare Form of *Not Guilty*; which ſlight occaſion, it ſeems, the Court was willing to lay hold of, to enſnare them. The Judge threatened them with Tranſportation, mentioning *unto any of his Majeſties Plantations, New England or Virginia excepted*; ſo that Twelve were ſentenced for Baniſhment; ſome of which being Maids and young perſons, and Women having Husbands, were proceeded againſt in their Tryal much like the former, but ſentenced to pay either Forty pound apiece, or elſe to undergo Eleven months Impriſonment in the Priſon of *Bridewell*, to which they were committed.

The

The Proceedings at *Hicks's Hall* were ſo confuſed and abrupt that it was very hard to take an exact account of them, though they were much taken notice of; but the ſubſtance of them is related, ſo near as could be collected, from ſeveral hands that were preſent; whoſe Relations (being compared together) did in ſubſtance concur; for (God knows) we would not willingly miſtake or wrong our greateſt Enemies or Perſecutors (as indeed we had not need) but would rather fall ſhort, than over-reach, in relating the Injuries done to us.

A Copy of the Warrant wherein Judgement of *Tranſportation* is inſerted, againſt the aforeſaid Priſoners, who were proceeded againſt at *Hicks's Hall*, (as mentioned) directed to the Sheriff; for the effecting of their unchriſtian-like and cruel purpoſes, againſt thoſe Innocent Perſons and Free-born Engliſh-Men and Women, as followeth.

To the Sheriff of the County of *Middleſex*.

Middleſ. Seſſ. WHereas Edward Lea, *Cordwayner*; Hannah Trigg, *Spinſter*; Arthur Baker, *Taylor*; Dowglas Templer, *Spinſter*; Edward Boycot, *Chandler*; William Roberts, *Shoomaker*; *and* Margaret Jackſon, *Spinſter*, *according to the late Act of Parliament*, *entituled*, An Act to prevent and ſuppreſs Seditious Conventicles; *ſtand duly and lawfully indicted and convicted at this General-Quarter-Seſſions of the Peace of our Sovereign Lord the King*, *holden for the County aforeſaid by Adjournment at* Hicks's Hall *in* St. John's-ſtreet *in the ſaid County*, *this preſent tenth day of* October, *in the ſixteenth year of his ſaid Majeſties Reign*, *before us*, Sir John Robinſon, *Knight*, *Lieutenant of his Majeſties Tower of* London, *Sir* Hugh Smithſon, *Knight and Barronet*, *Sir* Thomas Allen, *Knight*, George Marſh, Richard Proſſor, Edwin Rich, Nathaniel Snape, Charles Pitfeild, John Smith *and* William Bowles, *Eſqs*; *Juſtices aſſigned to keep the Peace of our Soveraign Lord the King within the County of Middleſex aforeſaid*, *and alſo*, *to hear and determine diverſ Feolnies*, *Treſpaſſes and other Miſdemeanors done and committed within the ſaid County of Midleſex*; *for that the ſaid* Edward Lea, Hannah Trigg, Ar. Baker, Doug. Templer, Ed. Boycot, William Roberts, Mar. Jackſon, *and every of them being of the age of ſixteen years and upward*.

upwards, and Subjects of this Realm; after two ſeveral former Convictions againſt them and every of them in this behalf had, were, and every of them was preſent, at an unlawful Aſſembly and Meeting together in this County, with diverſe other Diſobedient Perſons, to the number of twenty perſons over and above the Perſons inhabiting in the ſeveral places of their ſeveral Meetings under colour and pretence of ſome exerciſe of Religion, in an other manner then is allowed by the Lyturgy or Practice of the Church of England, contrary to the form of the ſaid late Act of Parliament; And thereupon Judgment is now given and entered againſt the beforenamed Perſons, and every of them, for their ſaid Offences: Theſe are therefore in his Majeſties Name, to will and command you to convey the ſaid E. L. H. T. A. B. D. T. E. B. W. R. & M. J. to the Port of London, and from thence to Embarque them, and every of them, to be ſafely Tranſported to the Iſland of Barbodos, being one of his Majeſties Forreign Plantations, there to remain for ſeven years: And hereof you may not fail at your peril. Given under our Hands and Seals at Hicks's Hall the aforeſaid 10th day of October, in the 16th year of his ſaid Majeſties Reign.

John Robinſon.	*Edwin Rich.*
Hugh Smithſon.	*Nath. Snape.*
Thomas Allen.	*Char. Pitfield.*
George Marſh.	*John Smith.*
Richard Porſſor.	*William Bowls.*

As for the ſaid *Dowglas Templer*, after ſhe was Sentenced, ſome of her Friends and Relations not being of the ſame Perſwaſion, they uſed ſome means under-hand to get her diſcharged, whether upon ſome of their promiſing for her to conform to their Church, or how, we know not; which if ſhe, and others ſhould come under mens wills and turn from the *Truth*, it will be their own Burden, but the *Truth* will be the ſame ſtill.

The like Warrant (*verbatim*) was directed to the Sheriff for the Embarquing of *P. Penington*, *H. Tailor*, *R. Roberts*, *Thomas Huburt*, and *P. Wilſon*, to *Jamaica*, it was the ſame Juſtices Hands and Seals.

Sentenced at the *Old Bailey* the 17th of the 8th Month, 1664. to be Tranſported to *Jamaica*.

Deborah Harding.	*Roſe Atkins.*	*Anne Mercer.*
Elizabeth Fiſher.	*Anne Horniblow.*	*Elizabeth Ivers.*
Rachel Jackſon.	*Chriſtian Foard.*	*Mary Middleton.*
Jane Powel.		

Sentenced at the *Old Bailey* at the ſame time, for the *Barbados*.

John Pechell.	*Thomas Hodge.*	*Thomas Parker.*
Thomas Kent.	*Thomas Robins.*	*Richard Poulton.*
John Rance.	*John Johnſon.*	*Robert Allin.*

Sentenced at the ſame time and place, to *Bridewel* for twelve months (having Husbands.)

Suſan Allin.	*Ellin Edmunds.*
Alice Aldridge.	*Iſſabel Travillian.*

The Names of thoſe that the *London-Jury* was charged with, except four that were wholly cleared.

John Hope.	*Robert Hayes.*	*Thomas Kemſey.*
John Roberts.	*Hannah Drewry.*	*Anthony Gardner.*
John Horſey.	*Sarah Harding.*	*Bartholomew Pope.*
Henry Gaſſe.	*Randolph Speakman.*	*Hugh Carter.*

Here followeth the manner of the Proceedings at the *Old Bailey* againſt theſe aforementioned, who with many more ſuffer for Conſcience-ſake, being called in queſtion for worſhipping of God.

On

On the 15th day of the 8th Month, 1664.

Above fourty of the Priſoners (called *Quakers*) being brought to the Seſſions-houſe in the *Old Baily*, before Judge *Hide*, and Judge *Keeling*, the *Mayor*, and *Recorder Wild*, and others called Juſtices, who held there a Seſſions for *London* and *Middleſex*.

The Priſoners were called to the Bar, by one, two, three, four, at a time, as they were included in one Indictment, the ſubſtance of the Indictment was this, (*viz.*)

"That *N. N.* being a Subject of this Realm, and above the age "of ſixteen years, on ſuch a day, and at ſuch a place, was preſent at "a certain unlawful Aſſembly, under colour or pretence of an Ex- "erciſe of Religion, in other manner than is allowed by the Practice "of the Church of *England*; at which Meeting there were twenty "Perſons, or above, aſſembled together, over and above thoſe of the "ſame houſhold; and that the ſaid Priſoner was of the Offence "aforeſaid, lawfully Convicted before two Juſtices of the Peace, "and committed to Priſon for the ſpace of three dayes, except he "would pay to the ſaid Juſtices the ſum of one Shilling; likewiſe, "That he was lawfully Convicted a ſecond time, in manner afore- "ſaid, and that notwithſtanding the two Convictions aforeſaid, he "the ſaid Priſoner in contempt of the Law in that caſe provided, and "contrary to the Peace of our Lord the King, did meet a third time "in manner aforeſaid, whereof he ſtands indicted, &c.

The Priſoners being called ſeverally to plead, *guilty*, or *not guilty*, to this Indictment, about ſixteen pleaded on this wiſe: *That they were not guilty of meeting at any unlawful Aſſembly, under colour or pretence of Religion, &c. neither did they ever meet with any Malefactors to diſturb the Peace*; the Plea of about the number aforeſaid was accepted of by the Court.

One of the Priſoners (*viz*) *Robert Hayes*, told them, that he had ſome Exceptions to the Indictment.

Judge *Keeling* asked, *What is that?*

Priſoner. The Indictment is too general in that (*viz*) *The exerciſe of Religion in other manner then is allowed by the Liturgy, &c.* for it ought to expreſs ſome particular manner of Worſhip which we were in, that the *Liturgy* allows not of, &c. at which Exception the

Court laughed, as not good in Law, and bad him plead *Guilty*, or *Not Guilty*.

Priſ. I demand a Copy of my Indictment.

Court. *You ſhall have it after you have pleaded.*

Priſ. If I plead before I have a Coppy, and reaſonable time allowed me to bring in my Exceptions, I fear, I ſhall be concluded by my Plea, putting my ſelf upon my Tryal.

Judge H. *You ſhall not be concluded, but ſhall have a Coppy of your Indictment; and though the Jury ſhould find you Guilty, if your Exceptions be good, they ſhall be allowed in Arreſt of Judgment, &c.* But firſt, they required the Priſoner to plead, or elſe they would not take his Exceptions, but would ſet him by for a *Mute*, (though he offered them before he pleaded) whereupon he was forced to plead, and delivered his Exceptions in Parchment, and deſired the Judges, or one of them to Sign it, but they would not, neither could he have a Copy of his Indictment, unleſs he would pay eight pence a ſheet, for ſixteen lines in a ſheet, as the Judge ſaid, which the Priſoner ſuppoſing it would coſt twenty Shillings or near, the Indictment being long, which he told them was an unreaſonable and wicked thing to demand; he asked them if they had any Law for it? Judge *Hide* ſaid, *Yes*, and mentioned the *Chancery*, and after ſome other paſſages the Priſoner was ſet by.

About twenty more, when called to plead, anſwered to this effect; ſome, *That they had wronged no man*; ſome, *That they met at no unlawful Aſſembly*; others, *That they were Innocent*; and one anſwered, *Not Guilty, for I have no evil thoughts in my heart againſt any man*; Another, *I am Innocent, and have wronged no man, &c.* Another, *Bleſſed be the Name of the Lord, that I am counted worthy to ſuffer, and to ſeal to my Teſtimony, and I ſhall lay down my Life if you have power to take it*; Another, *I am not Guilty of the breach of any Juſt Law*; Another, *I am Innocent in this matter, and have not wronged any man*; Another, when his pleading *Innocency* was not accepted, ſaid, *The Indictment is very large, I cannot remember all that is contained therein; let me have a Coppy of the Indictment, and time to conſider of it firſt*: No, ſaid the Judge, you ſhall not; will you plead to the Indictment? or elſe I ſhall return you Guilty for not pleading? the Priſoner ſaid, *I am Innocent, and have not wronged any man in going to the Meeting; but as for the Meetings at the* Bull *and* Mouth, *I hold them altogether lawful, &c.* If

the

the Laws of this Land are ſuch, that the Innocent muſt be baniſhed out of it, the Will of the Lord be done; and ſo he was put by. Another not anſwering preſently (they giving the Priſoners but little time to anſwer, if they did but pauſe a little) was alſo put by. Others of the Priſoners, when called to plead *guilty* or *not guilty*, being alſo asked if they were not at the *Bull and Mouth at a Meeting?* and they not anſwering to that Queſtion, nor pleading *not guilty* thereupon, in which thing they were tender towards God, and could not deny their being at that Meeting; as alſo ſeeing the end of ſuch Queſtions was to enſnare them, it occaſioned ſeveral of the Priſoners to be the more ſilent and paſſive concerning pleading; whereupon their Judges took occaſion againſt them, threatning to paſs ſentence of Tranſportation upon them; and ſo they were put amongſt the Felons in a cloſe place or pound near-by, inſomuch that the Felons ſaid they ſhould be ſmothered for want of air; [*And it may be minded how cruelly theſe Priſoners, called* Quakers, *were dealt by at the Seſſions-houſe, in that ſo very many of them who having been crouded together in* Newgate, *where they were ſometime two hundred or above at a time, beſides other Priſoners; and now above forty of them being brought out of Priſon and kept all day in the cold, from about eight in the morn. till near eight at night (not ſo much as being ſuffered to return to refreſh themſelves all the time their Judges were at dinner) by which means divers of them were much prejudiced as to their healths, that ſome of the Maids that were kept, fell ſick, and have lain by it ſince (but eſpecially one) that we know not but it may occaſion the death of ſome of them, and this hath been an uſual thing thus to deal with them at Seſſions*] and amongſt theſe divers young perſons and Maids, who were unacquainted with ſuch proceedings, being asked, Whether or no they were at ſuch a Meeting on ſuch a day (the day of the month being named) They could not directly give them an Anſwer, not diſtinctly remembring the day and time: whereupon alſo advantage was taken againſt their Innocency and ſimplicity, and they put by, as being *mute*; and ſome of them telling the Judges that they were Innocent, and that they had nothing to ſay to them, ſeeing they were ſet againſt them, and having heard them ſo much threaten and menace the other Priſoners, that they had no encouragement; as alſo it being apparent how their Judges did endeavour to incenſe the whole Court againſt them, whereupon alſo ſome few gave them no anſwer at all, and when ſome of the Priſoners did

anſwer

anſwer them, if they did not preſently ſpeak in theſe very words, *not guilty*, one rude fellow or other (but principally ſome of the Under-keepers and Officers of *Newgate*) were ſet to hale them away, and ſo their mouths were ſtopped, eſpecially if they ſpoke any words that touched the conſciences of their Judges.

One of the Maids, when called to plead, anſwered, *I never was taken at any Seditious Meeting or Conventicle in my life.*

The Judge ſaid, But woman were you not taken at the *Bull and Mouth* the 21th of *Auguſt*?

She anſwered, *I am innocent in the ſight of God and all good People.*

The Judge replyed, I believe that woman, but you have tranſgreſſed a Law.

She anſwred, *As for the* Bull and Mouth *I believe I have been there an hundred times, and if the Lord permit me life and liberty, I do not know but I may go there an hundred times more.*

The Judge ſaid, Woman, will you plead or no, *guilty* or *not guilty*, or elſe I muſt paſs Sentence upon you?

She replyed, *The will of the Lord be done, I am Innocent.*

Obſervation.

Now it is obſervable, that Judge *Hide* confeſſed, *if they were Innocent, they were not guilty*, and ſaid he, *Cannot you ſay, Not guilty?* howbeit thoſe that pleaded *they were Innocent*, without expreſſing it in the bare Form of *Not Guilty*; and others that pleaded, *Not Guilty*, expreſſing more words in behalf of their Innocency, were put by as refuſers to plead, or as *Mute*, or *pro confeſſo* to the Fact charged againſt them in the Indictments, and ſo to be ſentenced to Tranſportation; which how apparently they were wronged herein, and how a meer formality is ſtood upon againſt them, more than either Reaſon or Equity, is very evident, and how the Innocent do ſuffer, and are made Offenders, ſome *for a word*, and others *for not ſpeaking a word* in form, though in matter; and ſuch expoſed to *Exilement* whom their Judg could not deny but that they were *Innocent*, who ought not to have been called in queſtion, nor ſuch ſnares be laid for them, nor ſhould they, if Equity and Righteouſneſs, or the Fear of God had been minded by their Judges, who have ſhewed themſelves in the ſteps of thoſe Terrible Ones who are brought to nought, who *make a man an Offender for a word, and turn aſide the Juſt for a thing of nought*, Iſa. 29. And to be ſure the Law of Juſtice and Equity was not inſtituted

ſtituted to be made a trap and ſnare for the Innocent, nor for a cloak to Malice, againſt the Righteous, but for the juſt puniſhment of the wicked and Offenders; and with this equal and juſt Law, which is of God, all mans Laws ought to concur, or otherwiſe they cannot be proſecuted with a ſafe conſcience in the ſight of God, nor obeyed by thoſe whoſe conſciences are tender towards God: but whilſt our enemies, who are ſet in prejudice againſt us, are our Judges, we ſee that *Equity cannot enter*, and the pretence of Law or Legality in their proceedings is made a colour and cloak for Malice, and for the ſpirit of Enmity to perſecute and oppreſs the Innocent under.

And ſeeing that the Plea of ſome of the Priſoners was accepted, and others that pleaded the ſame thing, rejected by the Court (which ſhews their partiality and unequal proceedings,) it appears that they expected their deſign would have been carried on againſt the Priſoners in general, or at the leaſt-wiſe they would make their work as ſure as they could, that if the Jury ſhould fail them on the one hand, they would enſnare the Innocent on the other, upon a meer and falſe pretence of taking their anſwer *pro confeſſo* to what was charged againſt them, when they utterly denied that part of the Charge in the Indictments, which rendered them Injurious and Criminal.

One of the ſaid Priſoners (*viz.*) *John Peachel*, when he was called to pleade, ſaid, *his Indictment was large, and deſired he might have a Coppy of it before he pleaded*; but it would not be granted him except he would plead firſt: But he demanding a Coppy of his Indictment (not refuſing to plead when he had it) that he might be able to make a juſt Defence, and to put in a right and true Plea, or elſe his Exceptions; which thing he ſtanding upon before he pleaded, they afterward proceeded to paſs Sentence upon him without Trial; howbeit he had ſeveral reaſons for his demanding a Copy of his Indictment before he pleaded, which he might not have the liberty then fully to expreſs, which was to this effect; as partly becauſe of the Clerks bad reading of the Indictment, that he could not hear all that was contained in it; as alſo, that if he found uncertainties, or inſufficiencies in it in the Law, he might not put himſelfe upon Tryal, upon an Indictment with errours in it, leſt if he ſhould be aquit upon his Tryal, the ſaid Indictment, Judgement and Proceedings thereupon ſhould, becauſe of errour, be reverſed, if a Writ of Errour ſhould be brought, and ſo the Priſoner would become

come liable to be tried again; which was to bring him into the ſame jeopardy of his Liberty hereafter, and therefore but reaſonable he ſhould ſee the Indictment, and have ſome time to conſider it before he pleaded; as alſo part of it being for unlawful meeting, under colour or pretence of Worſhip contrary to the Liturgy or Practice of the Church of *England*, and did not ſet out what that Worſhip was, as Prayer, Preaching or the like, nor in what manner it was uſed, ſo as it might appear and be judged by the Court, whether it was contrary to what the *Lyturgy* allows or otherwiſe, which ought to have been in that reſpect; ſo as it was apparent that he did not refuſe to plead, but ſtood upon theſe reaſonable terms, though he was ſentenced among others of the Priſoners, who cried out, *We refuſe not to plead.*

John Horſey being called to pleade, *Guilty, or not Guilty* to his Indictment, ſaid, *I have a few words to ſpeake if I may have liberty*, and ſeeing their end was to put him by from ſpeaking any thing but their bare words, *Not Guilty*, he cried out, *viz, You profeſſed ſoberneſs to us, and to do us all the right you can, but inſtead of ſoberneſs or giving us Counſel, you ſcorn and reproach the Priſoners, and count it a light thing which is now brought before you; Let it now appear whether you judge for God or for Rewards.*

J. K. ſaid, *Your Impudency ſhall not ſerve your turn*, or to that effect.

The Priſoner anſwered, *That which men call Impudency, God hath juſtified, and will juſtifie; but as to the Indictment I am not Guilty.*

The Priſoners aforeſaid whoſe Plea was accepted, being ſet to the Bar, the *London Jury* was called over, the Fore-man and one more, were by the Priſoners challenged, who deſired they might not be of the Jury, but Judge *Hide* would not admit of their challenge, except they would ſhew ſome Cauſe and Reaſons, to ſatisfie the Court according to Law why they excepted againſt them.

Priſoners. We underſtand it our Priviledge and Right according to the Ancient Law and Cuſtome of the Land, to challenge more than two, and yet ſhew no Cauſe; Felons and Murderers have that Priviledge, and our lives may be concerned in this.

Judg. *You ſhall not be allowed to Challenge any except you ſhew a lawful Cauſe, it doth not belong to you, though to Felons, Murderers and Traytors, you ſhall be over-ruled in this: Go on, ſwear the* Jury. Then

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was the Jury ſworn, and charged, *well and truly to try, and true deliverance make betwixt the King and Priſoners at the Bar, according to their Evidence, &c.* But one of the Jury when they were about to be ſworn, ſaid, *My Lord, I deſire you to excuſe me, I was never upon a Jury before, and this is a buſineſs of another nature, which I do not deſire to meddle with, and my ſpirit is very much troubled becauſe of it:* But the Judge would not diſmiſs him, but asked him, when he heard Divine Service? He anſwered, *My Lord, laſt Sabbath-day*; and ſo cauſed him to take the Oath.

Then ſome of the Priſoners having their Indictments read the ſecond time, the Witneſſes were called, which were the *Under-Goalers* of *Newgate*, and *Marſhals men: Dawſon* a Turnkey of *Newgate* was the firſt Witneſs called, whoſe raſh deportment and contradictory evidence did not pleaſe ſome of the Jury, nor no indifferent men that heard it; for, firſt, he ſaid, *he took the Priſoner* (*viz.* John Hope) *at the Bull and Mouth Meeting the laſt Sunday*; then, being check'd for it, he ſaid, *the Sunday before*; (when he had been priſoner above three weeks) then he ſaid *that he was brought out to him, and that he did not ſee him within.*

One of the Jury ſaid, *My Lord, I beſeech you let us be troubled with no more ſuch Evidence; ſuch Witneſſes will mak us tedious Work, and we ſhall not caſt men upon ſuch Evidence.*

But Judge *Hide* endeavoured to juſtifie the VVitneſſe, and ſaid, *it was no untruth if a man did miſtake in the time*, and that *his Evidence was good, though he did not ſee him in the houſe; for* (ſaid he) *if forty men be in a Room, and one is brought out of the Room to me, ſtanding at the door, cannot I ſwear that he was in that Room, if I ſee him come out? you muſt not make ſuch ſcruples.*

Obſervation.

So it appears that a very *ſlender Evidence* will ſerve theſe Judges againſt theſe Innocent Priſoners, though ſome of the Jury-men had more tender conſciences, and could not take a bare probability from a raſh and ignorant man, (who was in confuſion) of their being in a Room, for proof *that they were at an Unlawful Aſſembly under colour of Religious Exerciſe, in other manner, &c.* when the VVitneſs could not prove any thing that was done or ſpoken in the Meeting. Beſides, the Judge was miſtaken, and fell ſhort in this very caſe; for in the *Bull and Mouth* there are divers Families, and a way through

the Place that they may all come out at the same Door, and not joyn in a Meeting in any such Exercise at that time as the Prisoners were charged with; though it appears the Fact that's proved is, *that some of them were taken coming out of the Bull and Mouth*; whereupon these Judges would have the Jury to find one of them guilty, that they might sentence him: VVas ever the like proceedings heard of!

Judg. *H. You hear what the Witness saith.*

Pris. He doth not know my face, he is in several tales.

Judg. *Were you at the* Bull and Mouth *on Sunday was seven-night?*

Pris. I am not to accuse my self.

Then *William Turner*, a Turnkey at *Newgate*, who was another witness, being called, Judge *Hide* asked him, if the Prisoner at the Bar was at the *Bull and Mouth* such a day?

VV. T. *My Lord, He was there that day, he came with a Constable; if you ask him he will not deny it.*

Observation.

It appears that if Constables bring Prisoners to the Turnkeyes, they can from thence swear they were at such a Meeting; but if they see their Evidence fall short, then seek for a Confession from the Prisoner. The Jury had cause enough to scruple their Evidence, and to look upon these *mercinary men*, and such, to be incompetent VVitnesses, especially since the former was so apparantly taken in contradiction, when upon his Oath.

Jury. *May it please you to ask them whether they were silent*, meaning in the Meeting.

Judg. That is nothing, if they were met, that is matter of Fact; for they will be husht when they hear any coming; it will scarce ever be proved that they were met worshipping God in other manner than is allowed, &c. for when any witness comes near, they will be silent.

Observation.

Observation.

If this were true, how was the Fact proved against the Prisoners according to their Indictments? and how could they be proved transgressors of the Law pretended against them? which is not made simply against Meeting, but as it is *under colour or pretence of Religious Exercise, not allowed of by the Lyturgy, &c.* which thing by the Judge's own confession cannot be proved; and yet the Prisoners must suffer, if their Judges may have their wills, as if they were absolute transgressors of this Law; which whether this be equal let the impartial judge: And to what purpose this Law is pretended, when persons must suffer the Penalty who are not proved Offenders. Again, if People being taken in a Silent Meeting, cannot be proved offenders of this Law, as here is intimated, How unjust and unreasonable a thing is it that they should be sentenced to Exilement upon this account? which was the same case of those at *Hartford*, which were Sentenced, and may be many others: but though many of us have been taken at Silent Meetings, or in silence; yet the charging us with being *husht or silent upon their coming to take us*, is apparently untrue; as many of our Friends being violently pulled down when they have been publishing the Truth, as also some when they have been praying, doth shew the falsehood of this Charge; for we are not afraid to hold forth our Testimony for God before our greatest Enemies and Persecutors.

The Witnesses being asked how many there was met? they said, *about forty or sixty.* Judge *Hide* speaks to the Jury, and tels them that *they had nothing to do but to give their Verdict according to Evidence, as to matter of Fact, which was meeting; and the Witnesses say that such a one was met there, and that he was brought out, and how can you believe but that he was there?* J. K. also tells them *that there had been two Records read to prove the two first Offences already; all that they had to do was to try whether they were guilty of the third Offence.* Then one of the Jury said to the Judge and Court, that he heard one of the Witnesses say to the Prisoner at the Bar, *that he did not see him there, but his hand was to the scroul of names; and by and by he would swear that he was there, my Lord, Is this good Evidence?* J. H. was angry and threatned him for undervaluing the Evidence, and said, *he should know that the Court had power to punish him, and would do it.*

Another Jury-man said, *My Lord if you threaten us aforehand we*

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shall have little encouragement in this work; I hope you will pardon us a little, [this is hard work, such as hath not been in our time or remembrance.]

J. H. Why is it hard work, the Parliament hath made a Law, and you must not question the Law.

Jury-man. *My Lord we require nothing but Good (* or clear*) Evidence, that will satisfie us.*

J. H. The Judge asked *William Turner* again, whether he was there, and what he heard them say, and see them do?

W. T. *Nothing my Lord, the Meeting was peaceable.*

Pris. The Act is made against *Seditious Conventicles*, and there is nothing of *Sedition* by the Witness proved against us.

J. K. The Act is made to prevent them, because under colour and pretence of Religion, Plots and Conspiracies may be carried on.

Pris. *This is but suspition, I was at a Peaceable Godly Meeting, and received much Comfort there.*

Judge. That is as much as we desire, you confess you were there; and though it was a Peaceable Meeting, yet it was an unlawful one.

Observation.

So it appears that the Prisoners confession of being at a Peaceable Godly Meeting, satisfies these Judges to proceed against them for; and such Meetings are they, that we are persecuted for, and that are counted unlawful: What do our Persecutors herein less then strive against God in his People?

Robert Hayes Pris. I have given in my Exceptions against my Indictment, and the proceedings it's grounded upon, and also the Law you act by; for whatsoever Law is contrary to *Magna Charta*, the Charter of the Forest, and ancient Fundamental Laws of the Land, is void *de facto*, and to be holden for error, as it doth appear by the Statutes of the 28th *Ed.* 3*d.* c. 3. and 42. *Ed.* 3*d.* c. 3.

Judge H. *We must not suffer this, your Exceptions throws dirt in the face of King and Parliament, this Law that you are Tryed by it is according to the Law of the Land and to Magna Charta; we shall not suffer you, we will over-rule you; have a care what you say, you will bring your self into a worse condition than you are in.*

Pris. I have given up my life freely for the Truth, and in that respect I do not value it.

Judge

Judge. *If the King and Parliament should make a Law, that two Justices without a Jury should adjudge a man to death for the third offence, as a Felon, without benefit of Clergy, it would be a good Law, and according to* Magna Charta, *and the Law of the Land, and we should be bound to execute it.*

Observation.

This appears a very strange doctrine and assertion, and that which this Nation had need to consider of, whose Liberties, Estates, and Lives also are concerned in the Fundamental Laws of the Land, as *Magna Charta* and others, which require due Process and Tryal, and lawful Judgment of Equals, or Juries, in these weighty Cases, and that upon Reason and good Ground, that the Subjects might not be injured therein by any byassed or prejudiced party or usurpation; which if a Law be made that is repugnant to such proceedings as the Fundamental or old Law of the Land requires, How can that answer the end for which Parliaments were first instituted, or can be according to *Magna Charta* or the Law of the Land, it doth not yet appear? Howbeit, we question not, but these that set themselves to persecute us, if they had a Law to adjudge us to death, without any such due Process or lawful Tryal, as ought to be; yea, if it were such, as Queen *Maries* Laws against the Martyrs, were made in force against us, they would Execute them to the uttermost of their power, and more readily, if we might but have two such for our Judges as our Persecutors would chuse: it is high time to weigh these things and to call for Justice, Equity and Reason, whereon the Law of this Land is said to be grounded, which if that be destroyed, then *adeu* to both Law, good Government, and Subjects Rights and Liberties.

J. K. *You must be quiet, you despise all Government; we are upon our Oaths.*

Pris. Thou sayest well, you are upon your Oaths, but you do not perform your Oaths: And of *Magna Charta* every good man ought to be tender. I desire to have my Indictment read. The Clerk read it. The VVitnesses bore witness *he was at the Bull and Mouth, and no more.*

One Prisoner being called when the VVitnesses were sworn, put them to prove, whether he said or did any thing to make the Meeting unlawful?

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The Judge replyed, *If you were at the Meeting, it is enough.*

And afterward when the Priſoner, was called he asked the Judge, *Whether if he was at the Meeting, and not under pretence, but to worſhip God, muſt he be condemned for that?*

The Judge anſwered, *Yes, yes.*

Obſerv. O ſad! Here he either through haſte miſtook himſelf, or elſe in plainneſs ſhewed his ſpirit to be againſt God.

The Judge bid one *hold his tongue*, and told him *he was fitter to knock down an Ox*, (ſuppoſing perhaps he had been the Butcher.)

R. Hayes anſwered, Thou art miſtaken, I am no Butcher, nor was I brought up to any Trade.

Judg. *If you ſay any thing that you were not there*, (*viz.* at the Bull and Mouth) *which is the matter of Fact, you may.*

R. Hayes. VVhether it be reaſonable that a man ſhould be an Offender for the third Offence for one and the ſame thing, when he hath not been legally convicted of, and tried for a firſt and ſecond offence, according to the great Charter of the Liberties of *England*, antient Statutes, and Laws of the Land?

J. K. *It is as juſt a Law as any in the Land, and it is a Statute Law, and part of the Law of the Land.*

Priſ. I do not account it according to the Fundamental Law of the Land; I ought not to be proceeded againſt, nor condemned for a third Offence, before I am legally proceeded with, and convicted by a Jury for a firſt and ſecond.

J. K. *You have been legally convicted; you muſt not be ſuffered to ſpeak thus againſt the Law, put him by: You ſee what kind of people they are, that deſpiſe all Government and Law: for he that doth any thing prohibited by Law, it is unlawful.*

Obſer. There hath never any ſuch thing been made appear againſt us, as either deſpiſing all Government or Law; for good Government we deſire may be eſtabliſhed, and the righteous Law of God, and all juſt and equal Laws of men we own, being become a Law to our ſelves in that whereby we are preſerved in Innocency, and therein have endeavoured to keep our Conſciences void of offence towards God and man.

Another was ſet to the Bar, his Indictment ſpoken to overtly to the Jury; the Witneſſes gave their Evidence *that the Priſoner was at ſuch a place, met together with ſuch a number*, as afore.

Priſ.

Priſ. The Witneſſes do not ſay that we were met there under colour and pretence of *Religious Exerciſe, contrary, &c.*

J. K. *You ſay well, that lies on your part, you muſt prove what you did there.*

One of the Jury asked, if they did either Pray or Preach, or do any thing contrary to the Lyturgy, or the Law of the Land?

J. H. *You are a diſorderly Jury as ever I ſaw.*

J. K. *You are to hear your Evidence, which is, that they were met at a Seditious Meeting; its no matter whether they ſaid any thing, or did any thing; the Witneſſes ſaw, though they did not exerciſe their Gift, they were there* [*for the Worſhipping of God in Spirit*] *as ſome of them have ſaid.* Then he cauſed that Clauſe of the Act to be read, *If any perſon of the age of ſixteen years or upward, being a Subject of this Realm, &c.*

An Indictment alſo being only mentioned to ſome Maids at the Bar, *viz. Hanah Drury, Sarah Harding* and others, that *they wer at an unlawful Meeting*, and no more.

Judge. *What ſay you?*

Priſ. We were at no unlawful meeting, but a Godly and Peaceable Meeting, and not a colour, &c.

Judge. *We are ſorry that ſuch young Maids ſhould be deluded; will you go to Common Prayer to morrow? will you go to Church and hear Divine Service?*

Priſ. We are *Worſhippers of God in Spirit and Truth*, and that is Divine Service; if this be contrary to the Worſhip of *England* and the Lyturgy, we ſhall continue therein.

John Horſey being again called to the Bar, the Witneſſes ſaid, he was at the *Bull and Mouth*, at a Meeting above ſuch a number.

Priſ. He bears witneſs only, that I was at a Meeting, that is not the thing, but an *unlawful Meeting*; have any ſworn that it was an unlawful Meeting? it is an eaſie matter to ſwear that we were at the *Bull and Mouth*, but none bears witneſs that we met there to do thoſe things we are accuſed for, or that the Act provides remedies againſt.

J. H. *Well, it is enough, he ſwears that you were there, it is contrary to the Law that you meet.*

Priſ. What Meeting is according to the Lyturgy and Law?

Judge. *To meet to hear Divine Service.*

Priſ. Well then, it is lawful to be at Divine Service; and the Worſhip

Worſhip of God is Divine Service at any time, or in any place, or with any number, and thou granteſt that the Lyturgy doth allow of Divine Service.

J. H. *The Common Prayer is the Divine Service.*

Priſ. That which the Spirit of the Lord leads men unto, is Divine.

Judge. *We will not argue with you, you ſhall go abroad; ſend him into another Land to preach, you ſhall not preach here.*

Judge. *Will you go to Church? if you will go to Church to morrow and hear Common Prayer, if you will, you ſhall be diſcharged; and if any one of you will but promiſe to go to Church and Conform, we ſhall be glad with all our hearts, and you ſhall be diſcharged, and thank you too.*

Obſervation.

This is the buſineſs it ſeems ſo much driven at, and which our Judges would fain bring about, but they take a wrong courſe to effect it; for we muſt have better Arguments than Impriſoning, Baniſhing, &c. from them, before we can either believe them to be of the true Church, or comply with them; but we are already ſatisfied, that we who are perſecuted for worſhipping God in Spirit, are of the True Church, and not theſe that peſecute us, and deal ſo cruelly by us.

The Witneſſes gave Evidence againſt two Maids at the Bar, that they were met at the *Bull and Mouth*, and *William Turner* ſaid, he ſaw them in the Room.

J. H. *What ſay you, were you at this unlawful Meeting?*

Priſ. I was at no unlawful Meeting, neither was I ever there under colour and pretence, &c.

J. H. *Will you go to Church and hear Common Prayer?*

Priſ. I have gone thither too long already, for there are many in it that live in their wickedneſs; but this which I now follow leads me into the way of Truth wherein I walk, and if I am condemned for that, you are very unjuſt Judges.

Another, being Indicted as before, the Evidence of the Witneſſes was, That he was at a Meeting at ſuch a time and place, above ſuch a Number, but what he and they did there they could not tell.

Judge. *What ſay you, you hear the Witneſſes ſay you were there?*

Priſ. There is nothing yet of evil witneſſed or ſworn againſt us, but that we were at the Meeting, this is nothing to the purpoſe: were we there under colour or pretence of Religion? and what evil we did do there, this is ſtill to be proved, they prove nothing of it.

Judg.

Judg. *What did you do there?*

Priſ. I have nothing to ſay, but that it doth not make me an Offender to be at the *Bull and Mouth*, except I am there to do ſome unlawful thing.

Jury. What did they do there?

Judg. *That is not the thing; the queſtion is whether he was there? the Witneſſes ſay he was there, but what he did there they cannot tell; that is the Fact, that he was there.*

I. H. *I will ask you this queſtion, Will you go to Church?*

Priſ. If I have my liberty I ſhall go to Church.

Judg. *Where is that Church, and what is it, that you will go to?*

Priſ. Where God by his eternal Spirit gathers his People together, that is his Church which I ſhall go to.

Judge *K.* ſpeaking againſt the Priſoners, told the Court, that they have *ſilent Meetings*, and there ſaid he, *you ſhall ſee a man gaping in a womans face, and what they do I know not.*

Obſ. Were theſe words becoming a *Judge*, or conſiſtent with *Gravity*, thus to go about with ſuch unſavoury expreſſions, to render an innocent People odious? and this his ſaying, *what they do in their Meetings he knows not*, and the other *Judge* before confeſſing, *that it would ſcarce ever be proved that they met worſhipping in other manner than is allowed*, is ground enough for the *Jury* not to find them guilty of the Indictment, and for all to ſee that their Law, which is pretended againſt us, doth fall ſhort exceedingly in it ſelf of reaching us.

Judge H. ſpeaks to the *Jury* to this effect: *You muſt underſtand that they have been convicted upon Record two times already, and you have heard the Records read. This is the third Offence, and the Evidence is ſufficient to prove that they were there at an unlawful Aſſembly, and ſome of them confeſs they were there to worſhip God; ſo if you believe the Evidence that they were there, you muſt find the Bills. Go together.*

Then the Jury went forth, and the Court was adjourned till four of the clock, and between four and five they met again. About ſix the *Jury* came into the Court, and ſaid, *Four were not guilty, and the reſt they could not agree upon.*

The Judges ſeemed very angry with them, and *Judge H. K.* and *Recorder* endeavoured further to inſtruct them, and with ſome threatnings ſent them forth again. In the ſpace of about an hour they returning, were agreed in this, (which they brought in writing) *That*

they were guilty of Meeting at the Bull and Mouth, but of any Pretensions or Intentions they were not guilty, there being no Evidence of it. Hereupon the *Judges* were much displeased, and laboured further, by examining and threatning some of them, to cause them to comply with them, and askt some of the Jury, whether they did not believe in their consciences that they were there under colour and pretence of Worship? One answered, *He did believe in his conscience that they were met there to worship really in deed and in truth.*

Another of the Jury said, *My Lord, I have that venerable respect for the Lyturgy of the Church of England, as to believe that it is according to the Scriptures, which allows of the worship of God in the Spirit; and if any man in the world worships God in the Spirit, I presume he doth not worship contrary to the Lyturgy, it being according to the Scriptures; if not, I shall abate my respect for it.* Eight of the Jury did concur on the behalf of the Prisoners, other four would have complyed with the Court against them.

Occasional Speeches between the Judge and Jury, received from another hand.

By the way as they came into the Court the cry was, *A Verdict, a Verdict.*

Judg. *Gentlemen of the Jury, are you agreed on your Verdict?*

Jury. Yes, my Lord. (no one contradicting.)

Judg. *Who shall speak for you?*

Jury. Our Foreman.

Foreman. My Lord, We have committed our Verdict in writing, (which the Fore-man held up all the way) which was (as I remember) *Guilty of Meeting, but not of Fact.*

Judg. *What do you mean by* [not guilty of Fact?]

Jury. Here is Evidence they met at the *Bull and Mouth*; wherefore we say, *Guilty of meeting at the Bull and Mouth*: but no evidence to prove what they did there; Therefore *not guilty of meeting contrary to the Lyturgy of the Church of England.*

Jury. My Lord, 'tis a business of great weight, we had need have half a dozen able Ministers, to joyn with us, to inform us.

Judg. *What say you to* ——— (calling over the names of all the Prisoners.)

Jury. The same, the same (they said) of all the Prisoners.

Judg. *Mr. &c.* (speaking to one of the Jury) *is not your Wife a Quaker?*

Judg.

Judg. *Sure you cannot think they met according to the* Lyturgy *of the Church of* England; *what then do you think they met there to do? You are to find the matter of Fact only, and to leave the matter of Law to us, and we are upon our Oaths as well as you. The King and Parliament have made this Act to prevent Seditious Conventicles, as is the Title of the Act; therefore you are to find they Met, and we all know they meet not according to the* Lyturgy *of the Church of* England.

Jury. Some said, *it did not appear what they did there:* Another said, *he did believe the end of their Meeting was to worship God; and to worship God, was not contrary to the Lyturgy of the Church of England;* though he never was at their Meetings, and hoped never should be, or had intimacy with any of them.

Judg. *Suppose one hundred or two meet in a house, and being in, shut the door, as this case is, how should you have evidence of what they did there, but you might well find their Meeting to be unlawful.*

Then Judge *H.* used some threatning expressions against those eight of the Jury that stood out, and said, *he knew how to take a course with them,* and took Pen, Ink and Paper in his hand, and demanded their Names. Two of them, for fear of what he might do, joyned with the other four. Then he took the Names of the other six that stood out for the Prisoners, and told them, *they should be bound to answer their Misdemeanour at the Kings-Bench Bar the first day of the next Term.*

One seemed not willing to be bound, but J. *H.* told him, *he should and must be bound.* Then said he, *My Lord, I am content; any wounding but the wounding of my Conscience.* So then six of the Jury were bound in a Bond of 100 *l.* apiece to appear the first day of the next Term, to answer it at the *Kings-Bench Bar.*

The Court was adjourned til seven of the Clock in the morning on the 17th day, being the second day of the week, about which time they met again, and Judge *Hide*, and Recorder *Wild* in the morning, being at the sentencing of the Felons, and when they had done with them, adjourned the Court till three in the afternoon, about which time came the Mayor and Recorder (but Judge *Hide* came not again but went away) Then were those Prisoners aforesaid (which were set by as refusers to plead) called over, and set to the Bar. First, four Women, who had Husbands, to whom the Recorder said on this

wise, *You have been twice convicted upon Record for being at an unlawful Meeting, and now you stand convicted the third time. You shall be committed to the House of Correction for the space of twelve months, unless your Husbands will pay forty pounds for each of you.* But soon after the Recorder said, *The Court is willing to shew you Favour, and to abate of the fourty pound, and take twenty.*

Pris. If you would take fourty or twenty Farthings, we should not give it you.

The rest were set to the Bar, among which was a little Boy about fifteen years of age, whose name is *Richard Poulton.*

Recor. *Little Boy, will you promise to go to Church, and hear Common Prayer?*

Turner. My Lord, I believe he will, if he were from the rest.

Obser. Here the Turn-key shewed himself too busie and confident, and like a busie body spake ignorantly.

Then the Boy was brought up to the Clerks Table, who having a Certificate which he shewed, that he was not sixteen years of age: the *Recorder* asked him, *If he would swear that that Certificate came from the Parish where he was born?* And one of them (some say *R. B.*) asked him, *If he would swear he was not sixteen,* (as if the Boy could have remembred the time of his birth) to which the Child answered, *that he was not brought up to swearing*; and being asked, whether he would promise to go to Church? he answered, *No, he should promise no such thing*; so they did not prevail with him. Then he was returned to the rest again, to be sentenced.

Obs. Now this Child being Recorded for a first and second Offence, wherein he was judged to be within the compass of the late Act, and now proceeded against for a third in order to Banishment, when as he was thus at under-age, which thing being so palpably contrary to the Act they proceeded upon, which saith, *If any person of the age of sixteen years or upwards, &c.* This manifests that Two Justices Records against persons in this case, are not always to be taken for infallible; nor may Jury-men with a safe conscience proceed thereupon in an implicit belief of them, when no certain proof for legal conviction for three offences severally, can be made evident to them.

Then the *Recorder* spake to them to this purpose, *That they had been twice convicted before already, for being at an unlawful Meeting, and for refusing to plead, you are now convicted the third time,* said he.

Ob-

Obſervation.

This their unchriſtian inhumane and cruel proceeding againſt an innocent people, and how unreaſonable it was, many took notice of; for many of theſe Priſoners who were thus dealt by, did not refuſe to plead, as before is manifeſt, ſome of them having called out and told the Court, *they refuſed not to plead*; Others of them ſtanding firſt upon having Coppies of their Indictments, that they might know what to plead to before they pleaded; Others of them, when they ſhould have come to matter of Plea in their anſwer to their Indictments, were interrupted and violently pulled away from the Bar, by the Under-Goalers; Others of them upon their not preſently anſwering, when called to plead *Not Guilty*, being alſo asked to anſwer whether they were at the Meeting on ſuch a day and time? which they not well remembring the time, could not with clearneſs readily anſwer them their Queſtions: And others pleading Innocency, and denying the Charge in the Indictment againſt them, which was all one, as to ſay *Not guilty*, according to Judge *Hide's* own confeſſion; yet notwithſtanding their Perſecutors have thus taken this ſlight occaſion, and made this poor ſhift to deal thus cruelly by them, even as if they had purpoſely ſtolen upon theſe Innocent Sufferers, to bring them under a ſnare and a trap for Baniſhment; which had there been any remorſe or tenderneſs, pitty or compaſſion in their Judges, or eye of diſcerning open in them, the Innocency of theſe Sufferers, (if they had ſaid nothing, but been as Lambs altogether ſilent or dumb before them) would have had ſome reflection upon them, ſo as to have ſtopt them from ſuch unchriſtian like, yea, and unnatural proceedings againſt them.

So the *Recorder* biding them hearken to the Judgment of the Court and of the whole Kingdome againſt them, but ſpeaking ſo ſoftly that he could not well be heard, one of the Priſoners ſpake to him to ſpeak louder, for they could not hear him: So he ſtopt, and ſaid he would, but beginning again to ſpeak ſoftly as before, then two or three other of the Priſoners told him, they could not tell what he ſaid: he anſwered, *he cared not whether they did or no*, and ſo proceeded to paſs Sentence in this wiſe:

Recor. Hearken to your Sentence, *You and every of you ſhall be Tranſported beyond the Seas, the Men to* Barbados, *and the Women to* Jamaica, *being two of his Majeſties Plantations, there to remain ſeven years.*

Obſ.

Observation.

These Proceedings, all Sober and Moderate People who beheld them were disaffected with, and the spirits of many are turned against them; for, thus we see that *Judgment is turned backward, and Righteousness stands afar off, and Equity cannot enter*, whilst this Cruelty is exercised towards the Innocent, whom nothing can be proved against, but what concerns their consciences in the Service and Worship of the Living God; for you may see here, that when the Testimony of mercinary men, who were imployed as Witnesses, fell short of proving the matter charged against the Prisoners, then would the Judges endeavour to get some mater against them from their own Confessions, asking them, *What they did do there at such a Meeting?* which, if the Prisoners confessed that they were worshipping of God in the Spirit, they would seem to be satisfied with this, as a confession against the Prisoners, and make use of it as an Argument with the Jury to induce them to find them guilty, that they might Sentence them to Banishment. Oh what a sad thing is this! doth not this tend to bring in meer Atheisme or Idolatry at least, thus bitterly to inveigh against Persons for worshipping God in the Spirit? which was enough to make their inviting the Prisoners to their Church & Worship altogether invalid & void, and more disaffected therewith then before; for what a Church and Worship may we suppose that to be, whose chief Members and Owners do thus eagerly endeavour to Banish, and so destroy a People for worshipping God in the Spirit, and meeting together for that end, when as the same People do confess, own and believe in the same God and Christ, which these their Persecutors profess, though they come not under the same Ceremonies and bare Formalities and Traditions of their Church, that they so much stand upon, and persecute People for not conforming to? but they that can comply with these outside things (which are but trivial in respect of the Substance) though they neglect the Substance and weighty Thing, namely the *SPIRITUAL WORSHIP*, and many times frequent Prophane and Ungodly meetings, as *Stage-Plays*, and the like, these may be counted lawful and tolerated, and none called in question what they did there, as thus many Innocent Persons are in open Sessions. Again, their endeavouring by fair words and promises to perswade the Prisoners to a Conformity with them in their Worship, and to go to their

Church

Church, was not like to take nor prevail with them, when at other times they would ſhew themſelves ſo bitter againſt them, uſing ſometimes threatening words, and ſometimes a ſlight behaviour, with taunts and jeers againſt the Priſoners; other times cauſing them to be plucked from the Bar before they could get out their anſwer, or a few words of ſoberneſs to them; thus many times they were interrupted by ſome of the Turn-keyes or Rude Perſons, who, if the Priſoners did but hold upon the Bar or Rail, (that they might ſpeake out their words) were ready to knock them upon the hands (this was worſe than the Heathens proceedings at *Rome*, for they would admit a fair Hearing and Tryal before their Law condemned any) and theſe muſt be received as Witneſſes againſt the Priſoners. And when one apparently forſwore himſelf, of which the Jury detected him openly, he and ſuch muſt be encouraged, and the Jury be told *that the matter of Fact was Meeting, and that was proved*; though the Judge would ſometimes ask the Priſoners *What they did do at ſuch a Meeting?* ſo as he had the Fact to enquire for, which he needed not have asked, nor thus ſeek for a confeſſion from the Priſoners, of their being met in *Religious Worſhip*, and to make uſe of that to the Jury as matter againſt them, if the bare proof of *being only at a Meeting* had been a ſufficient proof of the Fact: herein their contradiction plainly appeared, which makes it evident that the bare proof of Meeting was not ſufficient proof of the Fact; for if it had, why ſhould they enquire what was done at the Meeting? And if the Priſoners confeſſion of being met in the Worſhip of God, muſt be taken as *pro confeſſo* to the Fact, then here alſo their confeſſion ſhall ſtand as a Teſtimony againſt their Judges for proceeding thus againſt them, in order to Baniſhment for worſhipping God.

And it further appears, that our Innocency and harmleſs deportment is ſo manifeſt among our Neighbours; that there are no diſcreet or ſober men willing to be imployed againſt us to proſecute us, nor ſuch as are competent Witneſſes; but either our Perſecutors, or ſuch as are made parties againſt us, who though they have no reputation to loſe amongſt men, yet are forced unto this work of Perſecution againſt us, as *Under-Goalers*, and *Marſhals men*, or ſuch like *underly* and *mercinary men*, who out of ſlavery and ſelf-ends may be forced to any thing. And if there be any *Conſcientious Jury-men*, who ſcruple the Evidence of ſuch proſecutors, and are not willing

to

to take their Evidence, and the Judges straining it by their own suppositions against the Prisoners, beyond what it is in it self (together with their own confession of *being met to worship God*) as sufficient proof to find them *guilty*; then must such *Jury-men* also be threatned, bound over and brought into trouble, though they be upon their Oathes, by which they are enjoyned to bring in their Verdict *according to Evidence*, and not upon their suppositions; who instead of being Impartial Judges, make themselves both Accusers and Condemners, and seek to over-awe and sway the Juries to their wills; which thing, many take notice of, and for which the Righteous God will assuredly call them to an Account.

POST-

POSTSCRIPT.

BEſides the hirſh and cruel dealings, and unrighteous proceedings againſt theſe Innocent Sufferers afore-mentioned, Great hath been the Cruelty and Hard-heartedneſs of our Perſecutors towards many more of the Lord's tender People, who in Tenderneſs of Conſcience towards God could not forſake the aſſembling of themſelves together (in ſingleneſs and uprightneſs of heart) to wait upon him, nor deny his true and Spiritual Worſhip, but gave up freely to ſuffer what Cruelty ſoever wicked and unreaſonable men might be permitted to inflict upon them; which (ſince this late Cruel Edict was put in execution) hath (by ſuch) been proſecuted with ſo much violence, that many have ſealed to their Teſtimony with the loſs of their lives: which was occaſioned by reaſon of their being crouded in great numbers into one particular Priſon, (*viz.*) *Newgate*, where for want of Priſon-room and convenient Lodging, having not ſo much convenient room as to lye down one by another, ſo that many were conſtrained to walk upon the Leads of *Newgate* (which is very high and open to both wind and weather) in the night-ſeaſon (having no other clothing but what they uſually wore in the day-time) and with the infectious and noiſom ſmells and poiſoning ſtinks that were in the Priſon, many of them fell ſick and dyed, ſome in the Priſon, and others in a ſhort time after they came out, who alſo got their infection and diſtemper in the Priſon; and many of them were young perſons, and to all likelihood (had they not been thus cruelly dealt withal) might have lived many years, and been further ſerviceable in their generation: And herein doth the Envy and Maliciouſneſs of the Perſecuting Spirit further appear, although there was another Priſon (viz. *New-Priſon*) where there was conveniency for many, and the Air more wholſom, and as near (if not nearer) to ſeveral of the Meetings from whence theſe Innocent Sufferers were taken, and belonging to the ſame County; and of this, thoſe called Juſtices, were not ignorant: for by ſome (the want of Priſon-room, and the ſad conſequence thereof) it had been laid before them; yet, as men whoſe hearts are void of all Ten-

derneſs, remorſe or pitty to their own Countrymen and Neighbours, they committed them to *Newgate*, and thither they were driven by droves, ſome hundreds in a day, even as Sheep appointed for the ſlaughter; which conſequently did follow (to many of them) as is before mentioned; to the making of ſeveral Wives Widows, and tender Children Fatherleſs, and to the depriving of many of their dear and near Relations: O how many are the Moans and bitter Complaints, the Cryes and Tears of the deſolate Widdows and Fatherleſs Children already! and how many more are like to be, if the exerciſing of ſuch Cruelty be perſiſted in! ſurely theſe things make the hearts of the Righteous ſad, which the Lord would not have made ſad; and verily theſe Cruelties are not hid from the all-ſeeing God, though much hath been endeavoured as to hide them from men, as ſeveral inſtances might be given, but this in particular; When ſome of theſe Innocent Sufferers (through the cruel and hard uſage as before mentioned) have died in Priſon, when their Friends and Relations have deſired their dead bodies to bury them, it would not be granted, but were ſecretly buried by ſome of thoſe belonging to the Priſon, leſt it ſhould be taken notice of, and enquiry made what they were, and ſo their Innocent Suffering, even until death, and their Perſecutors Cruelty be made more manifeſt to the People. And two that dyed out of the Priſon, being brought to the *Bull and Mouth*, intentionally to be carried to the *Burying-Ground* the next day; but in the mean time (very late in the night after the People of the houſe were gone to bed) the *City Marſhal* with divers others (in an inſolent manner) laid on upon the doors of the houſe, as if they would have broke them in peices; to the affrightning and great amazement of the People of the houſe, who wondered at the fierceneſs and ſuddenneſs of ſuch an atempt, at that time of the night; but after a little time they got entrance, not having patience while the keys were brought; but violently brake open the outermoſt door, or hatch, and forcibly carried away the two dead bodies; and (ſince ſome of them have reported that they gave them *Chriſtian Burial*) this was done by order of *Anth. Bateman*, late Mayor, *R. Brown*, and others: but this Covering is too narrow, and the nakedneſs and ſhame of ſuch actions doth appear to all Moderate and Judicious men; and whether this be not *Perſecuting the true Chriſtians to death*, and then cover it over with the *falſe Chriſtians Burial*, let that of God in every conſcience judge.

judge: Well, this we do assuredly know, though men are merciless, and account the Worship of God in Spirit and Truth so great a Crime, as they who are found guilty thereof, are not only accounted worthy of *seven years Banishment*, but also unworthy of that priviledge that Thieves, Murderers and Traytors have: Yet our God is Merciful, and doth and will own the True Worshippers, which worship him in *Spirit and Truth*, *for such the Father seeks*, though men would banish them out of their native Country, and if it lay in their power, from off the face of the Earth; but the Lord God Almighty is our Preserver, our Strength, our Rock and Hiding-Place for ever, who beholds the Afflictions of his People, and the Cryes and Tears of the Widdows, Fatherless and Oppressed, and will assuredly arise and plead their Cause with the Mighty of the Earth; for he respects not the persons of Princes, neither the Rich nor the Poor, for they are all the work of his hands, *Who will tread upon Princes as upon mortar in the day when he shall make inquisition for the blood of the Innocent, and render unto every man a just recompence of reward, according to the deeds done in the body, whether they be Good or Evil.*

Consider this ye that forget God, and persecute his People; and you that are in power in the Nation, do not any longer so evilly requite the Lord, whose Mercy hath been exceeding large towards you; O call to mind how wonderfuly he hath preserved you from the hands of your Enemies, and how often he hath given (many of) you your lives for a prey, when death looked you in the face, and fear and terror compast you on every hand, (I know assuredly some of you know these sayings to be true and faithful) Then did the Lord take pitty upon you, and wonderfully delivered you, and since most miraculously restored you into power again, when all your contrivances failed you, and as it were all hope gone of ever seeing such a day as (beyond your expectations) the Lord hath put into your hands again: Now look back and seriously consider what your proceedings have been since the day of your return into power again; What have you countenanced, and what have you suppressed? have you wel or evilly requited the Lord? let the true and faithful Witness of God in all your consciences speak, have you returned a proportionable return according to the Mercy received from the Lord? Have you not read of King *Hezekiah*, *who rendered not again according to the benefit done unto him, but his heart was lifted up, therefore there was Wrath upon*

him, and upon Judah and Jerusalem, 2 Chron. 32. 25. Surely if you search your hearts, and try your wayes, you will see evidently how far short you are in this particular; and how you have persecuted the Heritage of God; who are as dear unto him as the Apple of his Eye; and in all their afflictions he is afflicted; and he hath reproved, and will reprove Kings for their sakes; and he hath overturned and will overturn that spirit that would usurp, and aspire into his Dominion, and would not that he should Reign and Rule in and over the tender Consciences of his People, who seek not the hurt of any person or persons upon the face of the Earth, but the good and welfare of all both inwardly and outwardly; and this hath not been in words only, but their Innocent life and Blameless conversation, hath answered the Just Principle of God in the Consciences of all that hath had any commerce or dealing with them; and not only in such, but many times in our very Persecutors; for some have confessed *that we are an Innocent People*, yet have commited us to Prison; another confessed and said, *he verily believed that we were the People of God* at the very instant of time while he was having one of us to Prison: And so, many there be that are found acting against us, though in their hearts there is a Witness that pleads for us; yet they get over it, by entring into the reasonings and consultings with the deceit in their own hearts, saying, *If we should do by this People as sometimes we believe we ought to do, we should be accounted disloyal persons, and be put out of our places, and so lose the favour of those that are our Friends; and we see how they are threatned that do in the least countenance this People, and we are troubled at what we do, but cannot help it, we are forced to it, and know not how to avoid it unless we suffer our selves.* Thus the Simplicity, or the Good and Equal Principle which moves in their hearts, *to do as they would be done by*, comes to be betraied, and the just Witness slain, and so *denies the Lord that bought them*, (for its his Spirit that bears witness and moves in their hearts against every unjust and unrighteous thing) And so it was in dayes past, *Many of the Rulers believed on him, but were afraid to confess him lest they should be put out of their Synagogues:* But *he that denies Christ* in his People *before men, him will he deny before his Father*, yea, and such are denied by the Father and the Son, and have no fellowship with God (notwithstanding their profession of Christianity) because *they hate the Light*, and *walk in darkness*, and *love darkness better than the Light*, and that's their condem-

condemnation; for he that disobeys the Light is out of love with it, *for if ye love me* (saith Christ the Light) *keep my Commandments*; and, *why call ye me Lord, Lord, and do not the things I say?* and *he that saith he loves or knows God* who is Light, *and keeps not his Commandments, is a Lyar.* And now all that have professed love to Christ, come, try your love whether it be only in words & shew from the lips outward, or really from the heart: (mark well his words) *If ye love me, keep my Commandements*; and this is his Commandement, *As ye would that men should do unto you, so do ye unto them*: Have you or do you do so by the despised People of God called *Quakers?* would you be forced (by Fines, Imprisonment, Banishment and Death) from that Worship which you believe (in your very hearts and consciences) to be the true Worship of God, into that which (in your very hearts and consciences) you believe to be a false worship? Is not this our very Case? And is not the true and real Worship of God in the Spirit the only thing we suffer for? let the words and actions of our unjust Judges testify: And are not such so far from loving Christ, that they perfectly hate them that do? but some others that of themselves are not so full of Envy, but according to the common Proverb, *If they could sleep in a whole skin*, they could find in their hearts to let us alone *because we are an Innocent and a harmless People* (these have been the very words of some) which is a state that none can witness, but he in whom Christ is made manifest (who is holy and harmless) And these are the true Christians that bear his Image, and in whom he lives; yet the fore-mentioned that are not so ful of Envy, their love is so cold unto Christ, that they cannot part with the loss of a place, or the favour of great men, or the hazard of being complained of, or a threatning with the loss of a Commission, or being Indicted, or with a Fine or a Prison; no, no, *these are hard sayings, who can bear them?* as to part with all things to purchase Christ; and then the luke-warm-love waxes quite cold, and the iniquity abounds, and the fearful joyns with the envious, and both persecute the Just:

And such are so far from love to Christ, that they persecute him in his Members, and so partake of *Babylons* sins, (that's drunk with the Blood of the Saints and Martyrs of Jesus) and they must partake of the *Plagues* which shall suddenly come upon her; for strong is the Lord that judgeth her: Therefore dread the Lord God of Heaven and Earth, ye workers of Iniquity, and cease from your Cruelty,

both

both you that *compel*, and you that say *you are compelled to persecute the Innocent*, that (if possible) you may find a place of Repentance; and do not deceive your selves with a [*Lord have mercy upon us, miserable sinners*;] or with a Confession all your life-time, from day to day and week to week, and year to year, *that you have done those things which ye ought not to do, and left undone those things which ye ought to have done*; for except you *forsake* as well as *confess*, you shall never finde mercy: it's the words of Truth unto you, and shall stand upon your heads for ever, whether you will hear or forbear. And these things are not written or published to *upbraid you*, but that you may *see your wickedness*, and *turn from it and live*: for we can say from the uprightness of our hearts, *we desire not your destruction*: But this know assuredly, if you persist in Wickedness, Persecution and Cruelty, that your Judgment lingreth not, and when you cry *Peace and safety, behold sudden destruction shall come upon you, as pain upon a woman in travel, and you shall not escape*; and remember before it be too late that you are once more warned,

From some of the Suffering-People of God, called *Quakers*.

The Names of some of those that dyed, some in Prison, and some soon after they were out, which was occasioned by their Imprisonment and hard usage, as aforesaid; there being several others whose Names at present could not be gotten.

John Clarke.
John Wilkinson.
John Lewis.
Will. Tomkins.
John Hales.
Robert Twynn.
Henry Haster.
John Palmer.
John Cooke.
Edward Baker.
Joseph Stonehouse.
Mary Draper.
Andrew Andrews.
John Wildbore.
Richard Twynn.
Mary Davis.
George Hide.
Hannah Cooke.
Mary Mile.
Henry Woodward.
Richard Audley.
Mary Travers.
Roger Evans.
Hannah Trigg.
Hannah Drury.

And

And that the ſaid *Hannah Trigg* was under the age of Sixteen years, doth further appear by this following Certificate.

HAnnah Trigg *Daughter of* Timothy *and* Katherine Trigg, *of the Pariſh of* White-Chappel, *was born the* 20th *day of* Auguſt, *in the year* 1649.

Theſe are to certifie all whom it may concern, that the aboveſaid is a juſt and true Account of the Age of Hannah Trigg, *lawful Daughter of* Timothy *and* Katherine Trigg *of the Pariſh of* White-Chappel; *And we whoſe Names are hereunto ſubſcribed do teſtifie the ſame, and are ready to depoſe it, if required, we being then and there preſent at the delivery and birth of the ſaid* Hannah Trigg.

Margery Southen, *her mark* H
Elizabeth Exelby, *her mark* E

Did not we ſtrictly command you that you ſhould not teach in this Name? and behold you have filled Jeruſalem *with your Doctrine, and intend to bring this mans blood upon us.* Acts 5. 28.

THE END.